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ABSTRACT

Creating a relevant, integrated multicultural education university program in a sparsely populated, rural, mountainous state whose minority residents constitute barely five percent of the population poses unique challenges not possible in more urban areas. This case study describes the attempts of one faculty to ensure that preservice teachers develop the needed skills, knowledge, and dispositions to face the challenges of working with children from diverse populations. It traces the emergence of a wholistic model that focuses on and responds to the dynamic tensions created as faculty, students, and the community together strive to come to a fuller understanding of and commitment to the issues involved. The following aspects of multicultural education are discussed: history, curriculum in the schools, implications for teacher education, students in classrooms, forms of bias in curricular materials and in classrooms, teacher education and college campuses, and obstacles to change. The College of Education, Idaho State University, is presented as a model for change, emergent multiculturalism, accomplishments, and visions for the future. (26 references) (Author/LL)

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From Awareness to Application:

Creating Multicultural Reform

Despite "Political Correctness"

A Case Study

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Abstract

Creating a relevant, integrated multicultural education university program in a sparsely populated, rural, mountainous state whose minority residents constitute barely five percent of the population, poses unique challenges not possible in more urban areas. This paper describes the attempts of one faculty to ensure that preservice teachers develop the needed skills, knowledge and dispositions to competently face the challenges of working with children from diverse populations. It traces the emergence of a wholistic model that focuses and responds to the dynamic tensions created as faculty, students and the community together strive to come to fuller understanding and commitment to the issues involved.

FROM AWARENESS TO APPLICATION: CREATING MULTICULTURAL REFORM DESPITE "POLITICAL CORRECTNESS"

A CASE STUDY

"The education that I propose includes all that is proper for (people) and it is one which all (people) who are born into this world should share...Our first wish is that all people be educated fully into full humanity, not any one individual, not a few, not even many, but all (people) together and singly, young and old, rich and poor, of high and lowly birth, men and women--in a world whose fate it is to be born human beings, so that at last the whole of the human race become educated (people) of all ages, all conditions, both sexes and all nations."

(John Amos Comenius, The Great Didactic, 1657).

Nearly 350 years old, the words of Comenius resonate today, still unachieved but ever articulating a vision of equity that transcends the ages. As a respected educator, his vision is shared by many today.

In the most recent Master Plan for Idaho higher education, the Board of Education committed the state's institutions of higher education to "increasing educational opportunities and special services for women, minorities, the handicapped, older working students, and senior citizens." In this regard, the Board concurred with Cortes' (1990) perspective that the United States represents an interesting dilemma in that there is always a balancing act represented between individuals and groups of individuals and the larger society. The ramifications of multiculturalism for colleges and universities has meant a greater presence of women and minority students on campuses. This in turn has meant the expectation that these institutions should welcome diversity and become more responsive to the concerns of women and minority students.

While the administration and general faculty at Idaho State University responded to this challenge in a number of proactive ways, the faculty of the College of Education had already committed itself to issues related to diversity when it revised its curriculum in 1985 and began implementing it in 1987. The desire to recognize diversity and incorporate it more fully into the Teacher Education curriculum arose not only from external forces such as the Board's directive and NCATE requirements, but also from internal forces. The transition was driven by a sincerely and keenly felt desire of the faculty to recognize and respond to a naturally occurring opportunity to implement change that was both proactive and inclusive. Instead of "doing things right", the faculty wanted to "do the right thing." They recognized that preservice teachers must be prepared to work effectively within the changing demographics of the United States. Further, they understood that "teachers need to be aware of how different cultures perceive and respond to their world (Ramsey, 1987)."

In the evolving curricular revision process within the College of Education, it is noteworthy that the first competence identified addressed diversity, stating: "All candidates for teaching should be knowledgeable about individual differences, exceptionality, and sociocultural differences of students."

Among the outcomes expected of graduates of ISU's Teacher Education Program were that students would be knowledgeable about effective strategies for working with divergent populations and appreciate the diverse multicultural and pluralistic nature of contemporary society. While these competencies had been addressed with some depth for students in the elementary education program, for secondary students the only consistent exposure to multicultural concepts was through participation in a two-credit course, "Multicultural Education and Mainstreaming." Admittedly, the course provided only awareness. In reality, throughout the Teacher Education Program, students seldom moved past awareness and, even then, articulated considerable ambivalence in their attitudes toward cultural diversity.

An additional challenge arose from the emerging and increasingly vocal nationwide counter-movement of "Political Correctness." The groundswell of interest in antibias and multicultural education

not unexpectedly elicited a strong reaction from many constituencies. More specifically, the backlash can be attributed to the fact that the United States has always been ambivalent about diversity. While we profess to welcome immigrants with the well-known words written on the Statue of Liberty, in effect, we have never decided what immigrants from what countries we wanted to welcome. One needs only to examine our past history to determine this ambivalence as we examine "the Irish problem" or any other type of "minority problem" (Anti-Defamation League of B'nai B'rith, 1986). There are tensions being created today between those who want to push forward toward a more just and equitable society, and those who are in dire need to maintain the status quo. This is particularly evident when attention is focused on a handful of institutions of higher learning and their efforts are labeled as representing "Politically Correct" thinking, a drama to divert attention from the evidence that higher education as a whole has not dealt with the issues involved in making institutions truly multicultural. The issue then becomes whether most institutions will be content with just "appearing" to be diverse (Daniels, 1991).

The issue of multicultural reform in teacher education, then, is a veritable Gordian knot, tangle upon tangle within tangle. In a social milieu that is essentially homogeneous, the challenge of moving from awareness to application is magnified geometrically because of a prevailing contentment with the status quo. Yet the challenge cannot be ignored. Prospective teachers need help in becoming aware of the effect of their behavior on student achievement and to articulate that awareness into proactive professional practice.

The experience of one teacher education program to create a relevant, integrated multicultural education component forms the theme of this paper. It describes that attempt of one faculty to ensure that preservice teachers learn how not to be afraid of each other, and this can only be accomplished through education (Daniels, 1991). And finally, it traces the evolution of a wholistic model, not originally explicit, but inexorably implicit throughout the entire process.

The Need for Multicultural Education

> "I have never taught an 'at-risk' student in my life. The term is racist. It defines a child as pathological, based on what he or she might do rather than on anything he or she

> has actually done. It is a projection of the fears of educators who have failed to educate poor children. Rather than define children as 'at-risk', it would be educationally and socially more effective to join with the community members and fight to eliminate poverty. Standing with the community is one strong way of showing children that their teachers care and are willing to take risks for them, instead of dubbing them 'at-risk'.
>
> --Interview with Herbert Kohl (Nathan, 1991, p. 679)

Traditionally, the curriculum in the United States has been exclusionary. Developers have not welcomed diverse opinions or points of view concerning the world, but have represented the "... monocultural perspective reflecting the assimilationist values of the larger society (Ramsey, et al, 1989, p. 3)." As a result, the contributions of minority groups to the development and growth of this country have been excluded from classrooms causing many students to feel left out of the educational process.

Due to the changing demographics of the United States, there has been an increased awareness of the need for education which is multicultural in perspective (Ramsey and Derman-Sparks, 1992). Many teachers experience frustration with the knowledge that they are not able to perform their jobs to the fullest extent, i.e., meeting the educational needs of every child in the classroom, and become very discouraged (McLaughlin, et al, 1986); others shift blame for their failure.

In order to accept the challenge of making the curriculum relevant for all students, participants need to understand they must make a shift away from ethnocentric views. As Daniels (1991) notes, "Minority students have always had to learn a dual life, a life in which they understood they were not the only people in the world. The point is that now all of us have to learn to live that way (p. 20)."

History of multicultural education

Concepts and definitions of multiculturalism have evolved over the years. The original "melting pot" theory of the early 1900s has undergone considerable evolution. The Civil Rights movement of the 1950s and 60s raised consciousness of the need to provide racial and ethnic awareness and pride in the curriculum. As a response to social and political perspectives, a new concept of cultural pluralism

evolved in the 1970s (Ramsey, et al., 1989). Today, many include in their definition of multiculturalism both an inclusive view of cultures in all areas of the curriculum and a forthright confrontation of discrimination accompanied by engagement in social change (Ramsey and Derman-Sparks, 1992).

Curriculum for multicultural education in the schools

From its inception, there has been controversy surrounding the content to include in multicultural education. All agree that information concerning various cultures needs to be presented in the curriculum. At issue is how that information is actually imparted in classrooms. Ravitch (1990) reminds us that "the schools have provided an arena for social conflict in which groups clash over whose values are taught in the schools (p. 16)", and that not all changes in curriculum have led to improvements. According to Ravitch (1990), the goal of multicultural education should be that students develop an understanding of how all cultures have contributed to the fabric of this country. Others (Ramsey, et al, 1989; Grayson and Martin, 1985) assert this information is not enough, that multicultural education should be process-oriented with a goal towards creating a more just and equitable society.

Implications for Teacher Education

How teachers approach students in the classroom has implications for the learning process. One of the difficulties is that teachers carry with them cultural stereotypes affecting their relationships with students. For instance, more males, especially Black, Hispanic, and low income white males, are punished in the classroom, referred for special programming, and have a higher number of suspensions and expulsions. Asians or Pacific Islanders who do not behave in a docile manner are labeled as "pushy", and Native Americans may be perceived as lazy with little or no parental support from their "alcoholic" homes (Grayson and Martin, 1985).

While studies based on race are inconclusive concerning teachers and their relationships with students, the results of some research found that both black and white teachers held high expectations for student achievement for white students, while they held no expectations for black students (Ramsey, et al, 1989). "Extensive research has documented a strong correlation between teacher

attitudes/expectations and student performance (Guerriero, 1990, p. 169)." If there are no expectations for student performance, then the assumption may be made that students will not perform to their maximum potential within the classroom.

In addition, the home socialization may be very different from the school environment, and therefore, teachers may actually inhibit the learning process simply through ignorance of the cultural values of the student population whom they are serving. "(M)ost schools represent a Western, field - independent orientation. Some cultural groups, such as Mexican-Americans, Puerto Ricans, and Afro-Americans can experience difficulty with this orientation (Guerriero, 1990, p. 169)."

It is highly recommended that teachers receive the necessary training to allow them to interact with the student population in a way that will maximize the students' learning potentials (Guerriero, 1990). In order do so, teachers need to be aware of their own biases and discover their attitudes toward cultures. Teachers can then avail themselves of experiences which will allow them to change discriminatory attitudes and practices (Ramsey, et al, 1989).

Students in classrooms

Teachers must also realize that they are working with students in their classrooms who have already formed their own ideas of those from cultures other than their own. It has been found that children notice differences at an early age, and their information about other races is formed before they enter the elementary school, acquired through the cultural milieu in which they are being raised. The attitudes they hold, stereotypes, and prejudices are formed by their interactions with parents, peers, other adults, and stereotypes presented in the media. These responses to cultural differences become crystallized in the late elementary school years. Therefore, a primary goal of multicultural education is to challenge the students' existing assumptions and to create environments that are conducive to positive interactions for all students in the classroom (Ramsey, et al, 1989).

Forms of bias in curricular materials and the classrooms

Grayson and Martin (1985) identify five prevalent forms of bias in curriculum materials and the

classroom environment that affect minority students. They are: (a) invisibility of minority groups in the curriculum as well as the secondary role that minority students may play in the classroom; (b) stereotyping in instructional materials as well as differential treatment of children effects additional stereotyping when teachers treat all children according to prevailing myths about their cultures; (c) imbalance/selectivity in the views presented in textbooks which perpetuate the perceptions that only those who belong to the dominant culture have made significant contributions to the history/growth and development of this county; (d) the picture presented in textbooks is often unrealistic as it overlooks controversy in presenting information for students; and (e) separation of students/information about different cultures through fragmentation/isolation of material concerning cultural groups gives the message that minorities are not as important in our society (Grayson and Martin, 1985).

Preservice teachers need to understand the issues surrounding bias in curricular materials. They also need to understand that the physical atmosphere of the classroom can do much to foster or inhibit broader understandings of diversity. The following four goals can be used to foster diversity in the classroom:

1. Positive racial, cultural, and class identity
2. Empathy and identification with individuals from other groups
3. Respect and appreciation of other ways of life
4. Realistic awareness of the larger social environment

(Ramsey, 1987, p. 59)

Teachers' awareness of how different cultures perceive and respond to their world is critical. Effective teachers examine the community within which they are teaching to understand what the community's attitudes and prejudices may be. They can then address questions and situations which arise in the classroom (Ramsey, 1987).

Teacher Education and college campuses

The United States is currently experiencing turmoil on some of its university campuses. The

efforts to promote equality in the classroom have generated a backlash among groups on campus who disparage these endeavors.

The need to prepare teachers for the world of the future provides the impetus to forge ahead with decisions to promote multicultural education (Cortes, 1991). In addition, it is evident that our teaching force no longer reflects the general population of this country. We need to find ways to attract more minority teachers into the classroom, which means attracting them to the university campus for preparation (Kennedy, 1991).

The issue becomes one of how to best retain minority students so they will complete their programs and become fully certificated teachers influencing children in their own classrooms. Methods need to be developed to assist the organization in adapting to the needs of the student, including providing preparation for university faculty members that will enable them to work successfully with minority students in their classes. Only then will we be able to benefit from the acquired wisdom of all cultures (Tierney, 1991).

Summary

Multicultural education encompasses countless issues which we view and struggle with from varying perspectives. No one approach is possible or appropriate. There is one set of issues for students of color and another set for students of the dominant culture. There are issues of clarifying goals and values that affect issues of classroom practice. There are issues of content and issues of methodology. The list is endless, but in the final analysis, these issues condense to basic issues of access and equality.

Demographics and particular difficulties facing the Intermountain West Region

"In times of crisis we must avoid both ignorant change and ignorant opposition to change (Petty, 1962)."

The ease with which the tenets of multicultural education are accepted in various parts of the country must depend, to an extent, on such characteristics as the ethnic makeup and general

income level of the population, the conservative or liberal political sway of the population, and even the geographic features of the area. Idaho's population and geography pose a number of unique challenges to the implementation of multicultural education that are not present in more densely populated areas.

Idaho is a primarily rural, sparsely populated state, which covers a large geographic area. It is a state characterized by conservative politics and a traditionally low funding level for education. In 1990-91 Idaho ranked 50th in the nation for per pupil spending for education (NEA Research Division, 1991). While its population is slightly over one million, only three cities in Idaho have over 40,000 people. According to the 1990 Census (U.S. Dept. of Commerce, 1991), the population of Idaho is 94.5% White, 5.3% Hispanic, 1.4% American Indian, and 0.3% Black. Within the past decade Hispanic, American Indian and Black populations in Idaho have increased 44.6%, 31% and 24.1% respectively, compared to a 5.4% increase in the White population. As is true in the rest of the nation, the minority populations in Idaho are also disproportionately low income and have attained a lower level of education than the White population. Income figures indicate that while less than 10% of Idaho's white families have incomes below the poverty line, all minority groups in Idaho have a higher percentage of families living below poverty. Hispanic and American Indian families whose percentages of incomes are below poverty are more than double that of White families (Bureau of the Census, 1985). In addition, nearly 75% of White Idahoans, aged 25 and over are high school graduates, while only 56% of American Indians and 39% of Hispanics are have graduated from high school.

Idaho's university population does not reflect the same proportion of minority students as the state population at large. At Idaho State University (1991c), 1.7% of students are Hispanic, 1.3% are American Indian, 0.5% are Black, and 1.1% are Asian. In the College of Education 2.7% of students are bicultural (Salzman, 1991). As would be expected, the number of certified bicultural educators in the state of Idaho is even further disproportionate to the bicultural population. State Department of Education (1991) information indicates that 98% of Idaho's certified teachers are White. Percentages of certified teachers who are Hispanic, American Indian, and Black are 0.8%, 0.2% and .08% respectively.

Demographic trends related to Idaho's bicultural minority populations appear to parallel those of the rest of the nation. Minority populations experience a significantly lower standard of living and are less educated than their White counterparts. In addition, these populations are increasing much more rapidly than the White population. When these figures are examined in terms of a rural, sparsely populated state with a large geographic region, the conclusions which follow can be drawn.

First, with the exceptions of a few "pockets" where minority populations are concentrated, i.e., several Indian reservations and the agricultural area along the Snake River where migrant families have "settled out", it is not unusual for Idaho's towns to have only a few, if any, minority students.

Second, a large number of Idaho's White children grow up without ever having experienced the opportunity for friendships, personal interactions, or even having shared a classroom with non-white classmates. Their perceptions of bicultural populations may be limited to that which they have been exposed to on television. This is especially disturbing when one considers research that suggests that children begin to make judgements about racial differences as early as age four and that attitudes about these differences may have crystallized by ages 11 or 12 (Katz, 1983).

Third, minority children who live in these small town environments are isolated and often have little in the way of cultural validations and support from their communities. Derman-Sparks (1989, p.59) asserts that when a child or a few children come from a different background than the rest of the children, they are in an especially vulnerable position. They may not want to be different in school, yet they need support in feeling comfortable in who they are.

Darder (1991) cites a number of explanations and factors which may be related to the way in which children from minority cultures react to America's dominant culture. Among these explanations are such factors as the availability of cultural translators, mediators and models in the community; the degree of dissimilarity in physical appearance from the majority culture; the degree of urbanization; the degree of prejudice in the community; the degree of economic and political strength of a minority population; and the degree of contact with others not from one's own culture. In Idaho, these factors, or the lack of

them, can combine to exert powerful influence on children of color in these small towns to conform and attempt to assimilate into the dominant culture and to deny their own cultural identities. These children and their families can often be unaware or unwilling to ask or expect educational considerations from their school districts.

Fourth, in general, Idaho's educational community is not calling for change in the way minority issues are addressed. Although a number of educators who work in the pockets where minority populations are denser recognize the need to be better prepared to educate bicultural students, a large number of Idaho's teachers today do not encounter a significant number of bicultural students. Therefore, the voices of those who seek a concerted effort to nurture diversity in schools do not predominate. As a group, Idaho's educators tend to focus on the struggle to negotiate the conservative nature of the state's politics and level of educational funding rather than the issues related to multiculturalism.

Fifth, the extremely small percentages of teachers in Idaho who are themselves bicultural translates to mean that few students in Idaho ever see non-White classroom teachers. Far more common, at least in areas of substantial bicultural populations, is the bicultural classroom aide who, as Darder (1991) states, may have "ten or more years of experience in the classroom working under inexperienced White middle-class teachers who know very little about the actual needs of bicultural students (p. 121)."

Sixth, the typical ISU education major is white, female and an Idaho native (Salzman, 1991). In addition, nearly half of these students are non-traditional, i.e., they are over age 25 and have returned to the university after an interruption in their schooling. This student probably grew up in a small town where the population consisted of only a few, if any, minority residents. Further, 88% of ISU College of Education graduates find employment in Idaho. Thus it is likely that the majority of these students perceive themselves returning to the same type of environment they left.

Finally, undergraduate minority students in ISU's College of Education number less than fifty. The voices of these few students are easily overlooked.

Obstacles to change

A number of barriers exist in making significant curricular, attitudinal and competence changes in a substantially dominant culture institution and state. In public schools throughout Idaho, the issues are similar to those expressed by Jones and Derman-Sparks (1992), i.e., teachers believe that they are not prejudiced, they are proud of being colorblind, they believe that White children are unaffected by diversity issues, assume the bicultural children they teach are "culturally deprived", and they exemplify a "tourist approach" in their efforts to provide multicultural curriculum.

The Idaho State University faculty community is somewhat more cosmopolitan than the public school and the ISU student population. Faculty members originate from a broad cross-section of the United States and have at least resided in areas with a greater extent of diversity than that of Idaho. Nevertheless, the faculty is predominantly White and middle class and has little professional experience with rural Hispanic or American Indian populations (Idaho State University, 1991b). This lack of experience with the primary minority populations in Idaho, along with the lack of a strong minority voice for education in Idaho, appear to magnify the difficulties.

Ramsey and Derman-Sparks (1992) assert that a backlash against antibias and multicultural education at all levels is spreading. They attribute the backlash to three underlying factors: the unwillingness of those in control to yield their power to others; fear of the unknown in the current economic recession; and the overwhelming magnitude of the tasks of evaluating and reordering our national priorities and educational mission.

The issues surrounding multiculturalism in Idaho are complex and value laden. On the one hand, they reflect trends that are present in all parts of the country. On the other hand, the rural nature and sparse population of the state facilitate ignorance and denial of issues in ways not possible in more urban areas. A major challenge of the College of Education's Multicultural Committee has been to create awareness and convince others of the need to reorganize the curriculum in order to meet the needs of the world of the future.

College of Education, Idaho State University

"Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave." (Petty, 1962)

As stated previously, a set of sixteen "Professional Core Competencies" have been adopted by the College of Education to guide the Teacher Education programs. The first of these competencies deals with Human Diversity: "All candidates for teaching should be knowledgeable about individual differences, exceptionality, and socio-cultural differences."

The approach taken to promote multicultural awareness in the College of Education has been to employ an "Infusion Model." In other words, multicultural issues are to be included in all of the College of Education courses, most especially those that are considered to be "core courses" which everyone majoring education is required to take. Among these courses are Human growth and Development; Motivation, Learning and Assessment, and Foundations of Educational Thought. A recently developed course, Mainstreaming and Multicultural (2 credits) addresses issues on an awareness level.

A Model for change

In the Spring of 1989, several faculty members approached the Dean of the College of Education about the need to address multicultural issues in a more direct way. A number of faculty members had indicated uncertainty about their own knowledge bases concerning ethnic diversity. An Ad Hoc committee was formed to address issues and education of both faculty and students concerning multiculturalism.

In the Fall of 1990, membership on the committee was formalized and the following definition of multicultural education was developed:

> Multicultural education is a means through which diversity is nurtured, preserved, and extended. It is an active, personal, and political process designed primarily to promote opportunity to overcome injustices and inequities within the education system based on race, ethnicity, language, religion, gender, sexual orientation, socioeconomic status, or

exceptionality.

The position taken by the Multicultural Committee of the College of Education is the following:

Multicultural education must be an active process through which we acknowledge and examine access and bias and find ways to initiate change. At the heart of a successful approach to multicultural education is the recognition that within American society certain categories of people are denied equal access to power, while other groups experience superior privilege and access to power....

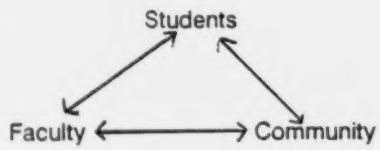
The role of Teacher Education at Idaho State University is to provide professional development to educational personnel for the purpose of nurturing all forms of diversity. Embedded in teacher education courses will be awareness of one's own and others' oppressive attitudes and practices as well as methods and strategies for change.... The College of Education will work simultaneously to (1) recruit and retain diverse faculty and students, and (2) increase the awareness and capability of all College of Education faculty and students to empower children from diverse groups through education to achieve full educational equity.

The final outcome of multicultural education will be to affect society so that the interests of all people will be served and that the personal diverse resources which each person possess can be developed to the highest potential (Idaho State University, 1991a).

Emergent Multiculturalism

In trying to meet the challenges of assisting faculty as well as students in developing competence in multiculuralism, a wholistic approach which involves students, faculty and the community, has been taken by the committee. As can be seen in Figure 1, a need in one area creates a need in another. The students' need to understand, articulate, and act on multicultural issues affects the faculty's need and

motivation to find, transmit and dialogue about the necessary information. Further, the community's needs provide the backdrop and are inexorably interwoven in meeting and creating the needs of the others. This results in a dynamic tension which drives further action.



Emergent Multicultural Education

Figure One

The committee seriously examined ways to distribute information concerning ethnic diversity which would not give superficial treatment to the issues involved. It was recognized that in order to accomplish the committee goals, a state of disequilibrium would be created within the college affecting both students and faculty as stronger attempts were made in this area. Due to demographics, it was implicitly known by the committee that much of its work needed to focus on creating schemata concerning multiculturalism with faculty and students. Therefore, a number of different types of experiences, many of them occurring simultaneously, needed to be provided for students and faculty.

One of the first challenges identified was that of creating dialogue among faculty members and students in classes. Through this beginning approach, questions could be raised concerning the "whys" of multicultural education for Southeastern Idaho. Once the questions surfaced, the stage could be set for future endeavors.

Accomplishments of the Multicultural Committee

The position taken by the Multicultural Committee and recognition of the needs of our constituents provided direction in terms of formulating goals within the College.

As a starting point, the committee identified and provided support for existing commitments and involvements of faculty members with the bicultural community. Among these were the creation of a Visiting Author's Conference and an Hispanic Women's Writing Seminar, as well as ongoing efforts to make connections with the nearby Indian reservation.

The next step was to network with other university-wide activities to promote multicultural understandings. Members were involved in a study to gauge campus climate as it related to recruitment and retention of American minority students.

The committee then communicated the goals and the model to the rest of the College of Education faculty and provided them with selected reading materials for further study. In addition, a number of faculty inservice activities have been provided, such as having a nationally known expert on multicultural education present to faculty. Inservices have been well accepted by faculty who have chosen to participate. Slowly, a change in attitude is emerging. Indicative of this is the passage of an 18-hour component in Multicultural Education for students in Elementary Education.

Having a support system in place, faculty members are empowered to make changes and to feel their own accomplishments are important. As faculty members develop, they are increasingly capable of dialoguing with their students and providing appropriate information about multicultural issues. In response, student awareness and comfort has increased. Students are more willing to risk availing themselves of experiences which will further their learning. Groups of students are now engaged in weekly tutoring at the nearby Indian reservation; others have reported the value they gained in attending activities during Indian Awareness Week and Martin Luther King Week. One professor excitedly reported that her students were actively involved by asking questions at a panel discussion during Martin Luther King Week.

Visions for the future

We have taken some initial steps. Much remains to be done in terms of multicultural education at Idaho State University. As a faculty, we need to come to feel increasingly comfortable experimenting with and discussing issues of diversity among one another and with our students. In many cases we need to dialogue and attempt to "establish cause" for multiculturalism among those whose life experiences have not led them to encounter a way of life different from their own. it will be important to conduct careful research to come closer to truly understanding the experiences and perceptions of our students, both those of color and those of the dominant culture, who have lived in this environment.

We need to strengthen the connections we have begun to forge with local minority populations through genuine collaboration on restructuring the college setting into one that will attract and retain increasing numbers of faculty and students of color.

> Unless we all have plenty
> one of us will become a thief
> the thief will make you angry
> you will hurt him
> this will hurt his children
> they will punish you
> this will hurt your children
> they will punish his children
> and that's how it begins
> to believe in man is to know
> peace will not work
> if just one man alive
> is unjust
> if one man alive
> is ignorant or hungry or crazy or ashamed
> --Joseph Pintauro (1970, p.55)

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